

# RELIGIOUS INQUIRER.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH 1. 18.

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ANSWER TO "AN INQUIRER," CONCLUDED FROM  
PAGE 74.

We will now speak of heaven as a kingdom.  
In scripture we read,

First, Of the kingdom of God. 1. Of his power. Ps. cxiv. 12, 13. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom, &c. 2. Of his grace. Matt. iv. 23. vi. 10, 33. Thy kingdom come. But seek ye first the kingdom of God, &c. referring to the kingdom of God in this life. 3. Of his glory. Luke, xxii. 26. I will not eat any more thereof, until it be fulfilled in the kingdom of God, i. e. of glory. 1. Cor. vi. 9.

Secondly, Of the kingdom of Christ.—Matt. xvi. 28. Col. i. 13.

Thirdly, The kingdom of heaven, signifying, 1. the state of the church under the gospel; or, the kingdom of the Messiah, wherein great spiritual blessings and privileges were to be bestowed. Matt. iii. 2. Repent ye for the kingdom of heaven is at hand. 2. The visible church itself, which is heavenly and prepares for the kingdom of glory. Matt. v. 19, 20, xiii. 47.

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven, i. e. in the church. Thus the kingdom of heaven or visible church is likened unto a man sowing good seed in his field; and while men slept his enemy came and sowed tares. It is likened to a grain of mustard seed: to leaven: to a treasure hid in a field: to a merchantman, seeking goodly pearls, &c. to a net, &c. &c. all which describe the state and increase of the visible church on earth: or, in other words, the kingdom of heaven.—This is that kingdom spoken of by Daniel, chap. ii. 44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: this kingdom is the visible church; its perpetuity is that it should never be destroyed; and its increase is represented as a stone cut out of the mountain, which stone was small in its beginning, but increased till it became a great mountain and filled the whole world. This is, likewise, that kingdom which Christ shall deliver up to God, even the Father; when he shall have put down all rule and all authority and power, and when God *will be all in all*. 1 Cor. xv. 24, 28. 4. The kingdom of heaven signifies the place of eternal happiness and glory.—Matt. v. 10. Blessed are they, that are persecuted for righteousness sake, for theirs is the kingdom of heaven.

Fourthly, We read of a kingdom of priests. Exod. xix. 6. And ye shall be unto me a kingdom of priests and an holy nation. 1. Peter, ii. 9. But ye are a chosen generation, a royal priesthood, an holy nation, &c.

Lastly, We read of a kingdom of men.—Dan. v. 21. And he (Belshazzar) was driven from the sons of men: and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dews of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it, whomsoever he will.

This kingdom was the Babylonian;—which, for its extent, was considered the only civil kingdom on Earth, and is therefore called the kingdom of men.

Thus we have spoken of heaven, and the kingdoms of heaven, in their various significations, and briefly shewn to what they apply.

## REMARKS.

It affords us pleasure, that our correspondent has requested an explanation of this subject. On examination, it affords more variety of application than was contemplated, and no doubt, will be found of great use in understanding the subject, which treats of heaven, the kingdom of heaven, &c.

It is true, that the church in all ages, is properly to be considered the kingdom of God, or of heaven. The legal dispensation, with the privileges it contained, was the reason why our Saviour called the Jews, the children of the kingdom. Children of what kingdom? Ans. The children of the kingdom of God, or heaven; or, which is the same thing, members of the visible church; whose shadows looked to the substance, and whose types and figures have their full accomplishment under the dispensation of the gospel. Thus the church in all ages, and under every dispensation, has been the same church or kingdom of God, or of heaven. It was the God of heaven, who set up this kingdom, who has supported it and will continue to support it; hence, with propriety it is called after his name, or after the place of his abode.

We may clearly see from what has been said, how the following passage is to be understood. "Many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of God, the children of the kingdom shall be cast out."

The many who come from the two cardinal points, were the Gentiles; their sitting down with Abraham, Isaac and Jacob in the kingdom of God, means their embracing and enjoying christianity. The children of the kingdom were the Jews; their casting out, was their rejection and dispersion; the time when all this took place, was at the destruction of Jerusalem and the temple.

The rich man and Lazarus is perfectly parallel with the above.—The rich man representing the Jewish high priesthood and nation. His death means their rejection as a visible covenant people; his lifting up his eyes in torment, means their continual disappointment as to the coming of the Messiah, together with their severe persecutions and sufferings as a separate and scattered people.

The beggar or Lazarus represents the Gentiles from all points of the compass.—His death means their despairing of true peace and rest in their former idolatrous worship. His being carried into Abraham's bosom, means their being gathered, by the ministry of the Apostles and others, into the gospel privileges and blessings promised to Abraham in the kingdom of heaven or gospel dispensation. In Matt. xxv. 46, we have another, perfectly parallel case; and these (*the Jews or goats*) shall go away into everlasting punishment; i. e. shall be broken off and rejected: but the righteous (*all believers, both Gentiles and Jews*) into everlasting life, or the kingdom of heaven, or Abraham's bosom, which is the gospel and its blessings here.

The time would fail me to go into a particular application of the many scriptures, which may be easily and fairly

understood by the application of the word heaven and the phrase kingdom of heaven : but as I have already been, perhaps, too prolix ; I conclude by requiring every one in reading the scriptures, to realize the importance of understanding terms, and giving their due application.

In addition to heaven, and heaven of heavens, the kingdom of heaven, &c. on which we have already treated ; we shall now treat first, on the powers of heaven, which, we read, shall be shaken. Matt. xxiv. 29, and the powers of the heavens shall be shaken. We have seen that heaven is applied to the church, both under the law and under the gospel ; it is called the kingdom of God and the kingdom of heaven. The church being thus called heaven, we must inquire what is meant by the powers of heaven, and then in what sense these powers shall be shaken. We must bear in mind, that the shaking of these powers was future when Christ foretold it ; but past to us, who now read of it, because it was to take place before that generation past away ; consequently, the shaking of the powers of heaven, of which Christ here spake, has long since taken place.

Powers, applied either to the civil or ecclesiastical kingdom, mean the rulers, teachers or governors. Thus the Sanhedrim was the power of the Jewish church. It was the supreme power of that church ; all delegated power to subordinate priests, constituted them powers in the church : consequently power exercised in the Jewish church, was plural. "The powers of heaven."

Thus the powers of heaven, of which Christ spake in this and similar passages mean the rulers and teachers of the Jewish church. The civil authority, which was in connection with the ecclesiastical, was one of the powers of which we are speaking.

The shaking of these powers was their overturn and rejection, together with the destruction of the dispensation, under which their power was exercised. This, then, applies to the destruction of Jerusalem, of the Temple and the final and everlasting end of the church under types, shadows and carnal sacrifices. But we are not to suppose that that was the end of the church or kingdom of heaven on earth ; but that it immediately passed under a different dispensation, even that of the gospel. The former dispensation with its powers was shaken to pieces, in order that that which could not be shaken might remain. The whole may be seen in the 25, 26, 27, 28, and 29 verses of the xii. of Hebrews. See that ye refuse not him that speaketh, for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, once more, signifieth the removing of those things that are shaken, as of things, that are made, that those things, which cannot be shaken may remain. Wherefore we, receiving a kingdom, which cannot be moved, (viz. the gospel kingdom,) let us have grace, whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire, love. So Haggai ii. 6, 7,—For thus saith the Lord of hosts ; yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land. And I will shake all nations, and the desire of all nations shall come ; and I will fill this house with glory, saith the Lord of hosts.

The shaking of the powers of heaven and of heaven itself evidently, by a figure, represents the destruction of the Jewish church and nation, after Christ's coming, and these events were so near together, that they are mentioned as taking place at the same time.

Thus the powers of heaven have been shaken.

The shaking of heaven, and the powers of heaven are so nearly connected, that it is difficult to treat of the latter, without anticipating the former. But a little attention will make it plain. The powers of heaven, are the rulers of the church ; the heaven, is the church itself. Thus the shaking of heaven and its powers, was the overthrow of

the church under the types, &c. together with its rulers.

This makes the shaking of heaven so clear that it will be needless to treat particularly on that.

The new heaven will next engage our attention.

The subject of the new heavens is, and has been variously understood. It will be needless to recite the different opinions concerning it, but proceed directly to point out what, in our opinion, is the meaning.

The two dispensations, that of the law and that of the gospel are, as we have seen, called heaven, the kingdom of heaven, &c. They are called covenants, first and second or new. Heb. viii. 7, 8. They are called the old and the new. Heb. viii. 13. In that he saith, a new covenant, he hath made the first old. Now that, which decayeth and waxeth old is ready to vanish away.

In what sense, now, must we understand the new heavens ? Ans. By it we understand, the second covenant, or, as it is frequently called, the new covenant or gospel dispensation in its rise, progress, and final result. This is the new heaven.—Rev. xxi. 1, which John saw, after the first heaven had passed away ; i. e. the gospel dispensation taking place, the legal dispensation having receded.

This is the new heaven of which Peter, (2 Epis. iii. 13,) speaks : Nevertheless we, according to this promise, look for new heavens and a new earth, wherein dwelleth righteousness. So Isaiah lxv. 17. For behold I create new heavens and a new earth : and the former shall not be remembered, nor come into mind. When Christ said heaven and earth shall pass away, the destruction of the Jewish church and nation, or the ecclesiastical and civil power of the Jews is meant : They shall pass away or be destroyed. So 2 Pet. iii. 10, 11, 12.—For the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, &c.

Heaven and earth are frequently mentioned together, as being made new ; by which we understand, that the civil kingdoms in the time of the gospel dispensation shall be enlightened so as to understand and enjoy their civil and religious rights.—Agreeable to John, Rev. xi. 15. And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign forever and ever.

This answers to the declaration of him, who sat upon the throne, Rev. xxi. 5. And he that sat upon the throne said, behold I make all things new. Heaven and earth shall be so replenished with light and love ; the peace and felicity of mankind shall be so great and universal ; that all societies of men will manifest a renewal in the spirit of their minds ; all shall know the Lord from the least to the greatest. This change of mankind from vice to virtue ; from hatred to love ; and this being universal through the world will be a new era on earth, and be a fulfilment of that declaration, "Behold I make all things new."

With respect to the heaven of glory and state of bliss, we shall only observe, that its glory and the felicity of its inhabitants are such, that eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive.

The many instances, in which heaven is mentioned both in the old and new Testaments, are generally to be understood as relating to the firmament, the atmosphere, or the church on earth ; and these, from our greater acquaintance, are the more fully described. But the heaven of future glory and blessedness is seen through a glass darkly : and it is by faith, and by conclusions drawn from scriptural declarations, only, that we can form any idea of that blessed state. Shall we, in heaven, see as we are seen and know as we are known ? Will faith and hope both cease in heaven, because we shall then see and enjoy, what we believed and hoped for here ? Will the felicity in heaven, be complete, the love of the blessed be endless and un-

changeable? If so, we may naturally conclude what is the desirableness of that state and the blessedness of its enjoyment.

There remaineth this rest of heaven for the people of God. It is summed up, as consisting in the enjoyment of the supreme good, which is *God himself*. This blessedness, or enjoyment of God, is called heaven, salvation, the heavenly inheritance, eternal life, &c. and is the gift of God thro' Jesus Christ to all mankind, without conditions as a reason of its enjoyment. If it be of works, then it is no more grace, otherwise work is no more work: but if it be of grace, then it is no more work, otherwise grace is no more grace.—Rom. xi. 6.

Let every person, in reading the scriptures, so read that he may understand, and have a due regard to the different meanings of the article heaven, for without this our reading will be in vain.

EDITOR.

*From the (Portland) Christian Intelligencer.*

#### THE CHRISTIAN OPITULATOR.....No. X.

##### WHAT IS THE TRUE SIGNIFICATION OF THE WORD HELL?

Acts. ii. 31, "He, seeing this before, spake of the resurrection of Christ; that his soul was not left in hell, neither did his flesh see corruption." The word rendered hell in this passage is *Hades*, and signifies the literal grave. We remarked on this passage before, in Psalms xvi. 10.

James iii. 6, "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth our whole body, and setteth on fire the course of nature, and it is set on fire of hell." If we were called upon to prove, from this text a place of everlasting fire, we should instead of taking up the word "hell" pitch upon the "*tongue*," for there is nothing intimated in the text which goes to locate or describe hell; whereas the "*tongue*" is described as *a fire, a world of iniquity!* Hell, here signifies those vile and inflammatory passions, which scatter from the tongue, mischief, discord and ruin.

2 Peter ii. 4, "For if God spared not the angels, that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment" &c. It is not our design, neither was it our promise, originally, to give a full explanation of every text quoted, in which the word hell is found, but only to examine to see whether any thing connected with that word, necessarily gives us to understand by it a place in the eternal world, instituted for the purpose of tormenting the spirits of men eternally. Do you, friendly reader, see any thing here, which goes to prove hell to signify such a place? Please review the text. After being cast down to *hell*, they were delivered into *chains of darkness* to be reserved *unto judgment*; but does all this prove that hell signifies a place in another world, in which the finally impenitent, must be eternally punished? It does not, by any means. The angels were confined, not indeed, to receive punishment, but *to be reserved*, until the *period of trial should arrive*. Now, it would be contrary to all judicial proceedings, and contrary to justice, to punish a man for crimes, before he had his trial to determine his criminality. The word, translated hell in this text is Greek *tartaros*—Latin *tartarus*, and signifies any dark or gloomy place in nature; as a subterranean cavern, &c.

It is used in this text, (and this is the only place in which it is to be found in the scriptures) in a highly figurative sense; but by no means can refer us to a situation after death, instituted as the place of eternal punishment. For ourselves, we do not believe the account is literal. We do not think that either the angels, the hell or the chains are intended to be represented as literal. A more consistent understanding than that may be given, which would re-

lieve the account from certain contradictory ideas, that it must involve, if it be taken literally.

Rev. i. 18, "I am he that liveth and was dead, and behold I am alive forevermore, amen, and have the keys of hell and death." The original word, recorded hell here, is *hades*. Hades and death are very proper terms to be used in conjunction, as the existence of one naturally implies the other also. Christ is, beautifully, said to have the keys of the grave and of death; because he, who once *lived*, was *dead*, but arose from "hell," (in which his "body was not suffered to see corruption") and now "*liveth forevermore*." Yes, he shall unlock the grave of every sleeping mortal, and at his command we shall come forth. *They too*, who once *lived*, and were *dead*, shall arise from *hades*, and *live forevermore* in Christ the first fruits; in which "all shall be made alive," and who is "the head of every man."

Rev. vi. 8, "And I looked, and behold a pale horse, and his name that sat on him was death; and hell followed with him; and power was given unto them over the fourth part of the earth to kill with the sword, and with hunger and with death and with beasts of the earth." Here, death and hell, being commissioned to *take away the natural lives* of a "fourth part of the earth," by means of the *sword, hunger, death, and beasts* of the earth, we presume that, no one would wish to intimate that the hell was described as a place of eternal punishment. The original word is the same as in the last passage, standing for the grave, but figuratively used.

Rev. xx. 13, "And the sea gave up the dead, which were in it, and death and hell delivered up the dead, which were in them, and they were judged every man according to his works. And death and hell were cast into the lake of fire."

It must be obvious to every one that, inasmuch as that, which is destroyed cannot exist eternally, the hell here mentioned cannot signify, what it is commonly supposed to denote, as we find in this place, an account of its destruction. The original word is *hades*. We have now noticed every passage, in our English translation of the Bible, wherein the word hell is found, and we are able to find not one solitary instance in support of the popular notion concerning it. *The common opinion is and must be erroneous. Hell never does signify a place in another state of existence, for the eternal punishment of mankind.* The whole number of passages, in which this word is found, and which we have quoted, is forty-five. The following are the books, in which it is found, viz.: Deut. once, 2 Sam. once, Job twice, Psalms six times, Prov. seven, Isa. five, Esek. twice, Amos once, Jonah once, Hab. once, Matt. eight, Mark once, Luke three, Acts once, James once, 2 Peter once, Rev. three. And the following are the books in which this word is not found, viz.: Gen. Ex. Lev. Num. Josh. Judg. Ruth 1st Saml. and 2 Kings, Chron. Ezra, Neh. Esther, Eccl. Canticles, Jer. Lam. Dan. Hosen, Joel, Obadiah, Micah, Nahum, Zeph. Hagga, Zech. Mal. It is not found in St. John's gospel, Rom. 1 and 2 Cor. Gal. Eph. Phillip. Col. 1 and 2 Thess. 1 and 2 Tim. Tit. Phil. Heb. 1st Pet. 1, 2 and 3 John, or in Jude. In our next, we shall conclude this examination.

ORIGEN.

*From the (Buffalo) Gospel Advocate.*

*Is the Divine forgiveness consequential on our repentance; or, are we forgiven because we repent?*

The generality of limitarians preach and believe the affirmative.

I am excited to ask and answer this question, not only that the truth of the gospel may appear; but more especially that mankind may be undeceived in what I consider a great error, and those, who preach such an error may consider their great absurdity and the fatal consequences attending it.

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I shall take the negative on this question and shew, that the divine forgiveness is not a consequence of our repentance.

Repentance is the act or exercise of the creature man; if then, man be forgiven because he repents, or, if the divine forgiveness be consequential on man's repentance; then no one can distinguish between favors on that footing, from that, which is perfectly legal. To do and live, or repent and live, are one and the same thing. The impossibility on the part of the creature is as great in the latter as in the former case.—Hence as no man can be saved by perfectly fulfilling the law; so neither can he repent as a reason why he should be forgiven.

Forgiveness is an act of God towards a sinful creature, whereby he is saved from sin itself; not, however, completely in this life, but it is the divine intention (in that act) that he shall be entirely freed from it in the final issue.

If it be the plan, determination or counsel of God to remove all sin from the sinner as far as the east is from the west; to make an end of it; to destroy it; it is plain that this determination or purpose was before the world began. It hence follows that that, which God purposed from all eternity is not dependant on conditions, which man can perform: neither does man's faith or repentance or obedience excite God to forgive or make any alteration as to his forgiving sinners. The truth is, that every creature, who has sinned, is forgiven with God. Forgiveness is co-extensive with divine love. If, then, God be love and so loved the world as to give his Son for its salvation; forgiveness, with all the blessings consequent on that love, are in the divine purpose and determination:—consequently all mankind, with God, are forgiven. In addition to the reasonableness of such a proposition, the scripture is plain and full to the purpose. He, that spared not his own Son, but delivered him up for us all, how shall he not, with him also, freely give us all things. Rom. viii. 32.

It is evident that God has given his Son for all mankind; if all things are insured to us as a consequence, forgiveness with the other blessings of the gospel is comprehended. Again, Romans iii. 24, 25. For all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption, that is in Jesus Christ. Here it is evident, that all, who have sinned and come short of the glory of God, are justified, are forgiven: and this is freely through the redemption that is in Jesus Christ. Hence God forgives from motives within himself; his love, his pity, his compassion excite him to forgive the miserable and guilty sinner: and he has no more regard to the repentance of the sinner as a reason why he forgives him, than he had to the repentance of mankind as a reason why he gave his Son. God so loved the world that he gave his Son; and with his Son, as a gift, he gave the world forgiveness and all spiritual good things.

Redemption and forgiveness of sins are mentioned as one and the same. Col. i. 14. In whom we have redemption through his blood, even the *forgiveness of sins*.

Forgiveness is, then, as extensive as redemption itself.

If all, therefore, be redeemed all are forgiven, and the same reason applies to both; we have *redemption*, through his blood, or *forgiveness of sins*. Hence forgiveness from God is not conditional; repentance on our part is not the reason why God forgives us.

Again, repentance, forgiveness and eternal life are the gifts of God; how, then, can repentance, which is a gift of God be assumed by us as a condition why we should be forgiven; since forgiveness equally with repentance is a gift, without any consideration of merit in him, on whom it is bestowed.

A free gift is without conditions, because if there be conditions, it makes the gift compulsory, which destroys its freeness. Thus I argue, that Christ being the free gift of God to mankind, given without any conditions on our part;

was made unto us wisdom, righteousness, sanctification and redemption. All the blessings we can enjoy, or hope for in time and in eternity, were given by God in Christ before the foundation of the world: therefore there is nothing we perform as a reason or condition why God is good to us.

Again, there are no conditions of forgiveness on our part, because we are freely forgiven. Rom. iii. 24. Justified freely by his grace. Rom. viii. 32. How shall he not with him also freely give us all things?—Forgiveness is among the things mentioned.

Again, there are no conditions of forgiveness on our part, because forgiveness, with all spiritual blessings, are by grace.

It is by grace we are saved, through faith and that not of ourselves, it is the gift of God.

Lastly, there are no conditions of forgiveness, because such an idea is a contradiction. It would confound grace with works, and turn forgiveness, which is free and gracious, into a debt, which is due to man;—and make that, which was designed for praise to God, to be the matter of man's glory: whereas the whole plan of salvation is so calculated, that no flesh should glory in his presence.

Forgiveness cannot be exercised towards a person, who has done or suffered any thing, by which he could claim or demand exemption; in that case exemption would be a debt, which was due, but not an act of forgiveness.

It must be evident to our readers, that the forgiveness of which I have spoken, is that, which is connected with, or rather is eternal life; for as a state of sin is death, so exemption from all sin (which is forgiveness) is eternal life.

### Some remarks on the Limitarian idea of forgiveness.

They universally preach, that forgiveness is an exemption from punishment due for sin; especially from the punishment of endless misery. Mankind are fed with this kind of food, and being habituated to the same, and not being much in contemplation or study, they swallow down the absurdity as a sweet morsel, and wiping their mouths think that they have done no evil.

Is it possible to conceive of any thing more absurd, or of that, which betrays more ignorance of that book, on which they profess to build their faith and hope? Is it not directly in opposition to the whole tenor of the sacred writings?

We have proved in a former number, that that, which is threatened must be executed, or truth must be violated. Hence sinners must and will be punished. Col. iii. 25.—But he, that doeth wrong, shall receive for the wrong which he hath done, and there is no respect of persons.

Guilt and its concomitant attendant, will follow the commission of sin. Endless misery was never threatened, consequently will never be inflicted; yet if sin was ever to continue, misery would continue likewise.

Now forgiveness respects the destruction of sin; not the mitigation of the punishment connected with sin.

Thus Christ's people are saved from sin; not from the punishment deserved while sin remains. God forgives iniquity, transgression and sin; but does not, in forgiveness, lay aside the punishment intended for sin committed. Infinite wisdom has shewn us, that the only way to felicity, is that of holiness, which supposes the destruction of sin. Thus sin, as it is the cause of misery, being destroyed, misery will cease. Hence forgiveness, contemplates the extinction of misery with that of sin; but it never intends the extinction of misery while sin remains. Divine forgiveness, then, is the liberation of the sinner from sin. This is the great end and design of the gospel and will be accomplished by the Mediator before he gives up his mediatorial kingdom to the Father. Having reconciled all things to himself in heaven and earth, sin will be destroyed, an end will be made to transgression and everlasting righteousness be established, in which state there will be no more sorrow.

*Why are faith and repentance necessary; or what necess-*

sity for an obedient life, if these things are not the conditions of eternal life?

Faith and repentance and an obedient life are the fruits or expressions of love to God. Faith and repentance enable us to see and enjoy the blessings of salvation. Seeing, tasting, rejoicing, &c. are the terms used to express the pleasure, which those enjoy, who are in the exercise of these graces.

Although a person be an heir to a great estate, he has no satisfaction in it so long as he is ignorant of it. So the man, who is redeemed by Christ and in divine grace is designed for immortal felicity in heaven, has no pleasure in these realities till he sees and knows them. Hence faith by which he sees, and repentance and an obedient life, by which he enjoys these things, are necessary in order for the enjoyment.

Ignorance of the true character of God, and of our interest in his love, accompanied with a sense of guilt, excite a person to draw unfavourable conclusions respecting himself; while, in reality, he is an heir of God and is interested in his everlasting, unchangeable love.

Saul of Tarsus, was as really designed by God, for immortal felicity in heaven, and as really forgiven in the divine determination while a persecutor, as he was, when he said, I know in whom I have believed, and am persuaded that he is able to keep that, which I have committed to him against that day.

Our repentance and faith alter not the divine will and purpose towards us; but they are the cause, by which we come to the knowledge of God and our interest in his love.

The christian graces enable us to enjoy God's love, which cannot be known or enjoyed in any other way. This knowledge and this enjoyment are called, in scripture, *eternal life, salvation, marvellous light, &c.* but that, which is known and enjoyed, viz. God's everlasting, unchangeable love is not created by these graces, nor does the love of God to the sinner then begin (for it was without beginning) but the sinner then sees that, which was eternally true, altho' he was ignorant of it before.

Now as to this salvation (I mean the present knowledge and enjoyment of God,) faith and repentance may be said to be conditions; yet I think, that they may, with greater propriety, be compared to the eye of the body, which sees, the ear, which hears, and the mind, which understands, and the heart, which loves: or they may be considered as the cause, of which the enjoyment of God's love is the effect.

Thus repentance, faith and an holy life are necessary that we may know and enjoy the immortal interest laid up in heaven for us.

#### REMARKS.

It is very important to give a right explanation of salvation, saved, &c. without the distinction, which is supported by scripture and reason, we can never understand the scripture. I will name a few. "He, that believeth and is baptised shall be saved; but he that believeth not shall be damned." Mark xvi. 16.

What salvation is this? It is the knowledge and enjoyment of God in this life.

What damnation is this? It is that darkness and doubt and fear, which hath torment; it is that guilt and remorse, which, in this life, is attendant on unbelief.

Who hath saved and called us with an holy calling, &c. 2 Tim. i. 9. What salvation is this? It is the endless felicity designed by God for mankind in heaven, and made known to the apostles and others for their abundant joy in the present life.

2 Thess. iv. 12. That they all might be damned, who believed not the truth, but had pleasure in unrighteousness. What damnation is this? it is the condemnation and misery attendant on sin and unbelief in this life.—Ed.

#### FOR THE RELIGIOUS INQUIRER.

"And I saw thrones, and they sat upon them, and Judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God—and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."—Rev. xx. 4, 5.

1. It appears by this portion of scripture, that judgment was given unto those who were to reign with Christ, in order for them thus to reign. What then is judgment but government or dominion? What is the general judgment of Christ but his general dominion and government? Should not the following passages of scripture be understood as conveying the same sentiment? "He hath appointed a day in the which he will Judge the world in righteousness.—He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—He shall set judgment in the earth and the isles shall wait for his law.—The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.—The saints shall judge the world—and they shall reign with Christ a thousand years."

What is the difference in the meaning of the following passages? "And as it is appointed unto men once to die, but after this the judgment.—And so death passed upon all men for that all have sinned—that as sin hath reigned unto death, even so might grace reign, thro' righteousness, unto eternal life, by Jesus Christ our Lord.—For as in Adam all die, even so in Christ shall all be made alive. What is the difference in the meaning of the terms *judgment, dominion, and resurrection*, as they are used in the scriptures? Is not the coming forth to the resurrection of life, and to the resurrection of damnation, spoken of in the fifth of John, the coming forth of some from spiritual death to Christ, who is the resurrection and the life, and of others to the condemnation of the law, which, in distinction from the gospel, is called the ministration of condemnation? Did not this take place, or begin to take place, when the Jews rejected the gospel? (Acts 13, 46.) And is it not the same thing that is represented in the parable of the sheep and goats? Is it not the full amount of all the promises, that Christ and his saints shall reign over the whole earth, causing every knee to bow, and tongue to swear, and say, in the Lord have I righteousness and strength?

Is there any future, invisible, spiritual state to any but those who are born here in this world, "not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever?" and is not this what is meant by this corruptible putting on incorruption, and this mortal immortality? Is not this incorruptible seed the same thing that is meant by the kingdom of God, which is like leaven hid in the meal till the whole is leavened? Will not the whole of human nature be thus leavened, and saved with everlasting salvation?

2. We learn that those who live and reign with Christ a thousand years, are persons who had been beheaded for the word's sake. Their reigning, or exercise of judgment, therefore, is subsequent to their natural death. This proves the future and spiritual state of such persons; but,

3. The rest of the dead lived not again until the thousand years were finished. This, I apprehend, disproves the existence of other persons in a future state.

As those who live and reign with Christ a thousand years, live and reign subsequently to their natural death, natural death, it would seem that the expression, "the rest of the dead," must mean the rest of those who had passed through natural death. This being the case, if the declaration, that they "live not again until the thousand years are finished," is to be depended on, there is no truth at all in the notion that souls continue to exist, in a separate state, after the dissolution of the body. They may live again after the thousand years are finished; but, during that period, they live not again.

It appears by our text, and other portions of scripture,

that, in the progress of our Saviour's reign, there are three classes of mankind; viz. those who reign with him in glory, those who are reigned over, by him and them, in this world, and those who say, "We will not have this man to reign over us." Concerning the latter class our Lord says, "As for these mine enemies who would not that I should reign over them, bring them hither and slay them before me." The Jews, when Pilate pointed them to Christ, saying, "Behold your king," exclaimed, "We have no king but Cæsar;" and thus refused to have him reign over them. Consequently they were gathered together (in Jerusalem) and slain before Christ, according to his directions. But the time will come when "they shall look on him whom they pierced, and shall mourn for him, as one mourneth for an only son." Then will apply to them this scripture—"Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." Is. 40, 1, 2. The writer of the foregoing suggestions is of opinion, after long and close application to the study of the scriptures, that the ideas of many people, learned as well as unlearned, are extremely crude and inconsistent in regard to the subjects he has adverted to. So far are the scriptures from teaching the doctrine of punishment, in what is called a future state, the writer does not believe it possible to prove any such state, for the existence of individual intelligences, except it be what is said of Christ and his saints reigning in glory, subsequent to the dissolution of the earthly tabernacle. He does not wish to engage in controversy on this subject, but he should like to see scriptural evidence, if any there be, of any future, invisible state, different from that which is above named.

J. B.

## RELIGIOUS INQUIRER.

SATURDAY, April 3, 1824.

St. Paul in the 11th chap. of Hebrews, says of Moses, Enoch, Abraham, Isaac, Jacob &c. "These all, having obtained a good report, received not the promise, God having provided some better thing for us, that they, without us, should not be made perfect."

What was the promise which Abraham and others did not receive, in their lifetime? It was Christ in his glory; otherwise called the Holy Ghost, the kingdom of God, the Spirit, or Word of God. Proof. "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." Mark xxiv. 49. The Apostles, according to Christ's directions thus given, tarried at Jerusalem, and received the Holy Ghost. See Acts ii. ch. The Holy Ghost, then, was the promise, which Abraham and others did not receive, and, not receiving it, were not, as Paul says, made perfect. And was Abraham and others made perfect when the Holy Ghost (Spirit) was given, on the day of Pentecost? Yes. Accordingly Paul says (Heb. xii. 22, 23). "But ye are come to Mount Sion—and to the spirits of just men made perfect." In the kingdom of God, which came on the day of Pentecost, Christ, and all his saints, viz. Abraham, Isaac, Jacob, and all the prophets, they being then made perfect, came in glory. Hence said Christ, to the unbelieving Jews, "there shall be wailing and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out."

See Mat. viii. 11, 12.—xxi. 43. Luke xiii. 28. See how they were thrust out, Acts xiii. 46. Rom. xi. 20, 30, 31, 32.

When, as Solomon says, "The dust shall return unto the earth as it was, and the spirit shall return unto God who gave it," is that spirit, thus returned to God, the man, who had possessed it, made perfect? I think not. At least I think that was not the case till after the resurrection of Christ. When Christ had risen from the dead, "Many bodies of the saints which slept arose, and came out of their graves." Matt. xxvii. 52, 53. Christ the captain of our salvation, was made perfect through sufferings, even the sufferings of death; for he arose from the dead, and was the first that arose. (Acts xxvi. 23.) Christ, as the first fruits of them that slept, having risen from the dead, and being made perfect, the ancient saints, which slept, arose, and were also made perfect. Heb. xii. 23.

What means the saying of opposers, that, if the universal doctrine be true, the Sodomites, the inhabitants of the old world, who were drowned, &c. &c. all died and went immediately to heaven? It means that they know not what they say, nor whereof they affirm. Jesus declares, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man that is in heaven." John iii. 13. Jesus was then in heaven, for he was in that Spirit of God which was imparted on the day of Pentecost, and which affords the righteousness, peace, and joy which Paul says constitute the kingdom of God, or heaven. But when he had arisen from the dead, "He ascended up far above all heavens that he might fill all things." It is hoped these few hints will enable those of our brethren who are troubled with such objections to our doctrine as are noticed above, to answer opposers more satisfactorily than they are able to do while entertaining the opinion that people used to die and go right to heaven before Christ. It is hoped also, that they will tend to harmonize the views of those, who, with myself, may have been at a loss concerning the state of the departed spirit before the resurrection of Christ. It now appears evident to me that there was no individual existence for man, before Christ's resurrection, except in the earthly body. Abraham, and the ancient saints, saw the promise (as Paul says) afar off. (See the whole of Heb. xi.)

Without us they were not made perfect. They fell asleep in faith—they slept in Jesus. "They that sleep in Jesus (says the Apostle) shall God bring with him." "Many bodies of the saints which slept arose," after Christ, and then, says Paul, "Ye are come to the spirits of just men made perfect;" viz. in the kingdom of God. These spirits of just men, made perfect, must be spiritual, incorruptible, immortal, glorious bodies, made like unto Christ's glorious body. "There is a natural body, and there is a spiritual body." See 1 Cor. xv.

J. B.

From the (Portland) Christian Intelligencer.

## UNIVERSALISM.

Universalism will not do to die by. This sentence has fallen times without number from the lips of Limitarians,

and has been as often contradicted by Universalists. Having just devoted a little time to direct deliberation upon this subject, I wish to lay the result before the readers of the Intelligencer. To one who understands the doctrine of Universalism to consist essentially, in the endless love of God to every rational creature, as it was commended to the world in the ministry of the Lord Jesus Christ, and the influence of this love on the creature, producing a return of love, obedience, and eternal happiness, the above assertion appears to be an evident falsehood. Such a person cannot perceive, why this view of man and his Creator should afford less confidence and peace of mind in the hour of dissolution, than the one which forms a complete contrast with it. Why should the certain prospect of ultimately reaching the delectable heights of immortal glory and rest discompose and distress the heart of a dying man? And why should a person feel calmly prepared for death and eternity, by an assurance that he has ninety-nine chances out of a hundred, of sinking down, at the moment of his death, to interminable wretchedness? This is the way we usually reason upon this topic. But in this we take a view of it different from the limitarians. They do not, I apprehend, mean that no one, holding firmly till the last to this doctrine, can die tranquilly; but that it will not answer the purposes of eternity, or in other words, that the order of things there will render it totally untenable. If their darling tenant of endless torture be true, Universalism will not do for men after death. This, I believe, is the true state of the case. Now taking into consideration all our opposers mean, they are undoubtedly correct. In any place where perpetual torment is carried on, Universalism will never do. It is contrary to its name, nature and productions. But even admitting the shameless notion of eternal misery to be a truth, Universalism will prove inconceivably the best doctrine for men in the present state. It exactly accords with the revealed nature and will of God, with his promises and commands, and also with the known sympathies and duties of man. Parents and children, husbands and wives, citizens and foreigners, friends and enemies, may all promote their interest and happiness by a practical conformity to the directions of Universalism. It teaches them to imitate the great and merciful God, in loving, serving, and blessing one another. But in eternity, if our limitarian brethren are not mistaken, there will be a strange alteration. God, instead of loving and blessing, will hate and curse most bitterly more than half his creation. Husbands must see their wives, and parents their children, hurled from them, and thrust with unmerciful vengeance into perdition; must behold the once dear delights of their bosoms, frying endlessly in the flames of hell-fire, and writhing amid the fierceness of infernal torments, and without dropping a tear upon those charmers, or upon that bosom which had so often soothed the sorrows of time, feel a glow of extatic transport at the shocking prospect. No, kind reader, if such unholy and inhuman scenes are to disgrace the transactions of eternity, Universalism will not do there. It would render their exhibition forever impossible.

S. S.

*From the (Boston) Universalist Magazine.*

#### QUERIES RESPECTING THE DEVIL.

The Clergy, who believe and teach others to believe, that there is an immortal, spiritual being, who was once a holy angel in heaven, and who, by transgression and rebellion against God, fell from his moral rectitude, for which he was cast out of heaven down to a place which they call hell, there to be confined and tormented, in a lake of fire and brimstone to all eternity; and who tempted Eve in the garden of Eden, in the form of a serpent, and who now tempts every man and woman in the whole world, to all the sin which is committed, and who intends thereby to provoke God, who sent him to hell, to send us there too; which being, the clergy call the Devil, are humbly called

upon to give us, in short, all the information on this subject in their possession, which they may think will not endanger their craft to disclose. As a good reason for calling for this information, may be stated the fact, that there are many people, who not only disbelieve this doctrine, on which the clergy wholly depend, for their standing in this world, but who go so far as to treat it with no small disrespect. Should this dangerous heresy, of denying this fundamental doctrine of the devil, generally prevail, even a novice, with half an eye, can see the whole foundation of the popular hierarchy at once swept away.

As some are so vainly curious as to ask, how it happened that sin should originate in heaven, and how it was possible for the devil, who was confined in hell, to have the opportunity of dressing himself up in a serpent and visiting Eve in Eden, and how it is that he being in hell confined, can be present with every man, woman and child in the world, it might be well to stop the mouths of these querists by plain and direct answers to their questions.

H. B.

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BOSTON, March, 1824.

Editors of papers who will give the above an insertion, and forward the paper that contains it, to the Author, shall receive one copy when the work is published.

#### NEW SOCIETIES.

A new Society has recently been formed in the town of Rochester, (N. Y.) denominated "The First Universalist Society in Rochester." This Society have adopted the following Creed as their religious Constitution:

We believe in One Eternal, Unchangeable, and Infinite-Wise, Good, and Powerful Lord God; Who is the sole Creator, Proprietor, and Governor of the Universe, the Common Father and Impartial Benefactor of ALL mankind.

We believe Jehovah, who spake in time past by the Jewish Prophets, hath spoken to us by his Son, Jesus the

Christ; whom he hath appointed Heir of ALL things; and by whom as the Mediator, he will bring ALL his intelligent offspring to eternal purity and happiness.

We believe virtue and happiness, vice and misery are inseparably connected, as cause and effect; and consequently in order to be happy, men must "do justly, love mercy, and walk humbly with God."

A Society has also recently been gathered and organized in Belfast, (Me.) to be called "*The First Universalist Society in Belfast.*"

*Christianity*.—Is all mildness and all beauty: it breathes nothing but pure benevolence in God, and it appeals to the best feelings of man. It is essentially a religion of love, and has no dark shades blendid with its brilliant tints—no devil to blacken the moral horizon and to frustrate and baffle the designs of God. It affords every encouragement to virtue, and every discouragement to vice; and it evidently indicates the approximation of a period in which truth shall triumph over error, felicity be universal, and God be all among all.—*Gos. Herald.*

FOR THE RELIGIOUS INQUIRER.

LINES ON THE DEATH OF LORENZO CONNABLE, OF BERNARDSTON, (Ms.)

O nature! faithful to thy ties,  
How sure thou pointest each full heart  
Where once lov'd kindred mould'ring lies,  
Where rests a broken sever'd part?

O Loren, faithful, short-lived Son!  
How soon, like transient ray of light,  
Thy fleeting mortal race is run,  
Thy youthful day is turn'd to night!

We mourn, we mourn thy early fate,  
Our hopes are blighted in thy death,  
Our sorrow, for our love, was great,  
And joy departed with thy breath.

O Loren! sacred be thy urn!  
Rest peaceful, for thy life was peace,  
And ever in each breast shall burn  
The love that bleeds for thy decease.

Rest to thee, faithful, hopeful son!  
Rest in thy dear Redeemer's love,  
Who vict'ry o'er the grave has won,  
That thou may'st rise to bliss above.

Yes, thou shalt rise, in fadeless bloom,  
A gem of brightness from the grave;  
The hour, the rapt'rous hour will come,  
Of glory full, and power to save.

Then, though we keep in mem'ry still  
Lorenzo dear, his hour so bright,  
O God! we bow and own thy will,  
And wait "thy everlasting light."

J. B.

[SELECTED.]

THE OLD MAN'S COMFORTS,

*And how to procure them.*

You are old, Father William, a young man once said,  
Your few locks that are left are quite grey;  
You are hale, father William, a hearty old man,—  
Now tell me the reason, I pray?

In the days of my youth, father William replied,  
I remember'd that youth would fly fast,

And abus'd not my health and my vigor at first,  
That I never might want them at last.

You are old, father William, the young man then said.  
And pleasures with youth pass away;  
And yet you regret not the days that are gone—  
Now tell me the reason, I pray?

In the days of my youth, father William replied.  
I remember'd that youth could not last;  
I thought of the future whatever I did,  
That I never might grieve for the past.

You are old, father William, the young man now said,  
And life must be hastening away;  
You are cheerful, and love to converse upon death,  
Now, tell me the reason, I pray?

I am cheerful, indeed, father William replied;  
Let the cause thy attention engage;  
In the days of my youth, I remember'd my God,  
And he hath not forgot me in age.

REV. JOHN BROOKS, of Bernardston, (Mass.) will again preach at the State House, To-Morrow, 4th inst.

■■■ TO AGENTS AND SUBSCRIBERS. ■■■

We must again remind our Agents and Subscribers of the necessity of their attending to our demands.—They will remember that by the terms of the Paper, payment is to be made **IN ADVANCE.** There is a number in arrears for the first and second volumes, for which a speedy settlement *must* be made. Those indebted for the third volume *only*, are requested to comply with the terms, and forward us the amount as soon as possible.

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